



LEADING IN A DIVERSE CHURCH

Pastor Robin Cloman
Spring 2022
Session 5
Change & Multicultural Ministry



ANLI
Bridging The Gap Leadership

Session 5: Change and Multicultural Ministry

	I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" (1 Cor 9":23 NIV).	
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Instructional Overview

Lesson Big Ideas

- God's desires unity to open access to the message of salvation for all cultures and generations.
- A leader has the responsibility to bring unity to a church culture that makes room for grace.

Essential Questions

- How does conflict fracture unity?
- What is the relationship between change and conflict?
- In what ways can a leader use one's tools to counteract triggers in change?

Learning Outcomes

- Self-assess one's adaptability to manage change in multicultural leadership analyzing at least two areas of strengths and two for growth.
- Analyze and discuss case study scenarios with respect to the change forces and ethics in managing change in a multicultural church citing the force, trigger, and correct tool.
- Analyze and discuss *on the spots* with respect to the change forces and ethics in managing change in a multicultural church citing the trigger and correct tool for change in unity.

How adaptable toward change are you in multicultural leadership?

Directions

- Take the self-assessment in the back of the packet (Appendix 1)
- For every indicator of change, assess yourself from 1 to 5 (low to high). Please see the self-assessment for further explanation.
- Average the scores for each indicator section, and then write it below.
- Please be very honest in your self-analysis.

Serving to Lead in Change Indicators	Average for Each Indicator
Listening	
Empathy	
Healing	
Leadership	
Vision	
Foresight	
Stewardship	
Commitment to others growth	

Lecture: Change Reaction

Life Cycle

In the case of this change force model, growth progresses in a linear and sequential fashion through cycle of events that unfold in stages: startup, grow, harvest and termination. The cycle does not act along on its own accord, rather an institution or logical program influence it (2004; 1995).

- **Trigger:** Motors pushing for change because an organization is at a crisis point in its life cycle.
- **Example:** A ministry that does not plan long term to the changing needs of the congregation, and thus collapses because it loses longevity.
- **Tools:** Developing a vision, creating change boundaries, long-term planning

Goal Oriented

This force depends on goal implementation to drive change resulting from an organizational goal, missional vision, or biblical mandate. The forces are systematic whereby the local church adapts to change.

- **Trigger:** A goal created for the organization
- **Example:** A ministry decides to reach communities it never interfaced with before. This adds to the workload of existing ministry volunteers and overloads them. Some drop out of the ministry.
- **Tools:** Spiritual growth measurement, ministry assessment against the four premises and cross-cultural competencies, community needs assessment.

Conflict Oriented

Conflict-oriented change forces occur as a result of conflict between two parties. Contradiction is a nature state. With this mode of change, conflict between oppositions produces stability (2004; 1995).

- **Trigger:** Opposing viewpoints in the congregation, especially upon the introduction of something new

- **Example:** The pastor asks leaders to make goals for cross-generational ministry. Some leaders disagree and leave the church.
- **Tools:** Introduce change slowly, make people part of the solution, come to an understanding of the problem, devise a committee to study a problem, etc.

Trend Oriented

This type of change results from accumulated events as a continuous cycle of variation, selection, and retention. For example, observed trends in other churches evolve and appear to work in other churches. Change proponents often push enthusiastically and unrelentingly for popular new ideas to be implemented.

- **Trigger:** Implementation of a new trend from others church
- **Example:** A leader introduces an activity to draw people without first providing the proper training to volunteers. It fails.
- **Tools:** Look at the needs of the church holistically. Pray, study, research, and move strategically before implementing something new. However, don't be afraid to try new ideas to spur growth.

Case Study

Directions: Reflect on the below questions with respect to the change forces.

- What cross-cultural ministry competencies need development?
- What change forces did the church experience?
- What triggers caused the change force to go in motion?
- What tools does Pastor Marco need to do in order turn around the church?
- What can you learn from this scenario and apply to your ministry?
- What components of leadership ethics do you see at play her?

Pastor Marco, from a long-standing church in the community, watched his church membership decline during Covid from 800 in March 2020 to 175 the following year. It seemed like every week another member or leader left the church because of how he ran services during and after Covid. People emailed him complaining about wearing masks or not wearing masks. Some did not like his use of Gen Y and Z. Others disagreed about reaching out to the community evangelizing. (Too dangerous during Covid!)

The current population of this urban church's community represents broad ethnicities, races, and socio economics. He wants his church to reflect the surrounding community ethnicities and generations. The church's legacy funds have run low. Monetarily, the church cannot not sustain itself if something did not change. They had lost the vitality of the church and couldn't identify with the community.

Pastor John heard a church down the road has middle-door pastors all trained through their own Bible college. He decided he could train his own leaders. After running it past his board for approval, he moves forward the next month with a year-long course on how to lead in a multicultural church. He uses materials from another church. Three of the pastoral/elder team resigned rather than go through the training, saying that it wasn't necessary.—One size leadership fits all. This resulted in several home churches starting.

On the Spot Scenarios

Directions: Reflect on the *on the spots* in relation to the book, as well as the ethics each scenario poses in leadership.

Having cheese makes you happy

Arrogance in ministry's methods over time with a dwindling participation but unwilling to change to the church's vision.

The more important your cheese is to you the more you want to hold on to it.

I'm an elder, I don't work with church unity. I follow my duties. Pastor's job builds unity within the church, not me.

If you do not change, you can become extinct

What's the big deal about changing Children's Ministry to Kid's Nations and rehabbing its second-floor area?

What would you do if you weren't afraid?

Pastor Mary realizes she needs to change the format of her ministry to draw a more cross-generational membership. However, she's fears it won't work in reality.

Smell the cheese often so you know when it is getting old.

Several members of the Elder Dean's ministry said it doesn't fit the needs of the church right now. She gathers her team and discusses analyzing the ministry for unity (Acts 2:42-46) and they align the house vision for the church.

Movement in a new direction helps you find the new cheese.

ANLI just implemented the ANLI Academy for ages 16-19 to prepare emerging leaders. What awaits them through the new direction?

When you stop being afraid you feel good!

Pastor Mary decided to host an all-ministry fast and prayer before the new format to draw cross-generational membership.

Imagining yourself enjoying it!

Pastor Mary's ministry was delighted in biblical growth present in their ministry.

The quicker you let go of old cheese, the sooner you find the new cheese!

The Lord blessed the church in maturity, unity, favor, and numbers upon changes.

It's after to search in the maze than remain in a cheeseless situation.

Old beliefs do not lead you to new cheese.

Several members, some pastors and elders, didn't agree with the new vision and left the church.

When you see that you can find and enjoy new cheese, you change course.

The Holy Ghost will lead the way to victory.

Noticing small changes early helps you to adapt to bigger changes that are to come.

Pastor Mary's ministry noticed that as time when on the new format didn't draw as many participants. Her team met to discuss the triggers for change.

Leading in a Diverse Church, Spring 2022
Session 5 Homework

Due May 5, 2022

Illustrated Sermon (Up to 125 points)

You will teach a 15-minute, illustrated sermon based on your assigned Scripture related to your understanding of course topics and the needs of the Lighthouse ministry of which you participate. The illustration must be a physical artifact, not a piece of paper, brochure, handout, or the like. Your illustration should support your sermon and enlighten your audience. Your sermon should be written from the understanding of your Scripture based on what you learned completing your contextual study. Make sure you adapt the method of the message and meet the cultural background and needs of your ministry membership. Use engaged strategies to present your sermon. Your sermon should set the context for your assigned passage of Scripture and be gospel-centered, not a testimony. You must bring completed sermon to class. Don't go under or over the allotted time.

Appendix 1

Self-Assessment: How do you accommodate change as a leader?

Goal is to be a missional leader in an urban, diverse environment with fluid and rapid change

Check as applicable using the following scale for your answers:

1=Unacceptable 2=Acceptable 3=Target 4 5=Distinguished

1	2	3	4	5
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Serving to Lead in Change

Total Average from Below

Listening

- Values a deep listening with others, seeking to hear what is and is not said.
- Receptively listens receptively and with patience and respect
- Realizes that you may misjudge others' words when listening based on learned expectations

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Average

Empathy

- Aims to understand and empathize with others (Rom. 15:7)
- Recognizes others' special talents and circumstances
- Shows empathy regardless of one's denomination, tradition, race, economic background, gender, age or culture
- Affirms others

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Average

Healing

- Promotes health and healing in others (1 Pet. 4:9; Ro. 14:13)
- Strives to act in ways that are positive, caring and considerate
- Communicates by supporting, reaching and bridging diversity of the Body
- Builds resolution and trust

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Average

Leadership

- Loves unconditionally (1 John 4:11; John 13:34)
- Facilitates unity, with little dissension" (Whitesel, p. 157).
- Builds consensus and seeks cooperation/peace
- Works in and facilitates a team
- Motivates, affirms, edifies others
- Leads from the heart (2 Th. 3:5)
- Demonstrates Spirit-led leadership
- Utilizes power, authority and dominion of the Name in leadership (Matt. 18:18-20; Mark 16:17-18).
- Demonstrates missional leadership (Mark 16:15; Luke 10: 19-20)
- Follows as well as leads (Bowling, 2000).
- Shows forgiveness (Matt. 18:22)
- Models the attitude and actions of a peacemaker (1 Th. 5:13; 1 Pet. 4:9; Col. 3:13; Rom. 14:19)

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Average

Vision <ul style="list-style-type: none"> • Follows God’s vision and will, as led by Holy Spirit to fulfill it (1 Sam. 23:2,4, 9-12, 30:8; 2 Sam. 2:1; 5:19, 23) • Brings people together to follow the vision • Holds vision for change and will to maintain it (Whitesel, 2007, p. 19) • Disciples others to carry out the vision • Shows passion for Kingdom building. • Uses biblical assessments for accomplishing goals • Seeks strategic, tactical, and operative leaders and places accordingly to accomplish vision (Whitesel, 2007, p. 19) • Interventionist (Schaller) 					
Average					
Foresight <ul style="list-style-type: none"> • Embraces new ideas, without quickly judging worthiness. • Maintains unity and momentum of the vision • Responds to emerging needs, showing flexibility and willingness to adapt infrastructure to fit mission priorities” (Vogel, 1999) • Strives to understand lessons from the past, exhorts, appreciates present realities, foresees possible consequences of decisions (1 Pet. 1:13; 2:11, 4:7; 5:12; 2 Pet. 1:12-13; 3:1-2) • Anticipates planning, path finding, planting and prospecting (Bowling, 2000). 					
Average					
Stewardship <ul style="list-style-type: none"> • Values service to others • Takes ownership for the outcomes of his or her acts and has a sense of responsibility to the Body of Christ. • Cares for God’s finances • Tithes regularly 					
Average					
Commitment to Others’ Growth <ul style="list-style-type: none"> • Encourages creativity, rather than suppresses it. • Commits to developing personal growth of all people, encouraging involvement and nurturing expression of talents and gifts. • Nurtures others’ ability to work outside their frame of thinking, as well as encourage their creative ideas and innovations. • Keeps an open attitude and deep consideration of ideas will motivate people to continue in this vein. 					
Average					

Understanding the Four Forces That Control Church Change

I have found that managing change is a daunting task for church leaders. Regrettably, in most seminaries managing change is not taught. Yet in my work I have discovered that the process is not so mysterious or unexamined.

Dealing with change in a church is difficult because there are more forces pushing for change than church leaders usually recognize. As a result, most church change strategies are too narrow, because leaders usually address only a couple of the four forces that may be present.

Andrew Van de Ven and Marshall Poole are management researchers who compiled an exhaustive study of organizational change. They discovered that change theories revolve four forces that push or generate change.

These change forces are sometimes called the “four basic motors of change” because they push an organization into change. Sometimes only one force is pushing for change, but often two, three or four forces combine to push an organization through change. While they have observed the affect of the four forces upon theories of change, I believe these forces also give us clues to the tools that can help a church change.

Why the forces are important

If an organization such as a church is addressing only one or two forces pushing for change — the usual church strategy — and more forces are pushing for change, I believe that the change will be unsatisfying and incomplete. If all of the forces pushing for change are not addressed, congregants can feel the change did not go far enough or address their concerns.

Change in a church is often inadvertently too narrow and rejected by congregants who sense there are other forces pushing for change. I have found that successful change strategies first discover how many forces are pushing for church toward change, and then use the appropriate tools to control each force.

I have simplified the change forces, briefly describing each change force and followed with examples of tools to control each.

Life Cycle forces defined. Life cycle forces are motors pushing for change because an organization is at a crisis point in its life cycle. This could be a church that has an aging congregation or a different ethnicity moving into the neighborhood. Churches that feel this force are often older congregants who are concerned that the church is not adequately reaching out to other cultures or generations.

If a change strategy does not address their concerns about the longevity of the organization, the congregants will not support the change for it does not address the force they feel pushing most robustly upon them.

Tools to address life cycle forces usually involve crafting long-term plans for growth. This often begins with the “visioning” process. Subsequent tools include starting new services or ministries to reach new generations or cultures. This may require hiring staff from this new culture to help the church make the transformation into a new cultural lifecycle. Many church growth strategies address such life cycle forces.

Goal-orientated forces defined. These are forces that push for change because a goal has been created for the organization. This may be an attendance goal imposed upon the congregation by a denomination and/or the church leadership. Such goals often motivate leaders who see the bigger picture better than they see the mechanics of getting there.

These forces may be generated by a personal vision or a biblical mandate. Goal-orientated forces are often associated with churches that are struggling to survive, megachurches or newly planted churches. While this force is often felt most acutely by top-level leadership, attendees often have trouble appreciating this force. This is because for many attendees there are other forces that are more powerful.

Tools to address goal-orientated forces usually revolve around measurement and research. Donald McGavran, the father of the Church Growth Movement, said there is a “universal fog” in our churches that masks our appreciation for measurement. He pointed out that there is no such reticence in the Bible. Thus, evaluation becomes an important tool for measuring progress.

Though reaching goals is an important force pushing for change in churches, it is not the only force present. If leadership tries to motivate an entire congregation by goals alone, many congregants who are feeling the push of other change forces will deem the change insufficient and/or inauthentic.

Conflict-orientated forces defined. These forces push a church toward change because there are opposing viewpoints in the congregation. Often this occurs when new concepts are introduced and they appear to conflict with previously held ideas. Needless to say many churches suffer from this. While churches comprehend that this is a problem, my experience is that conflict resolution is poorly addressed in many congregations. This omission may be because congregants feel that the church should be a peaceful place, and thus they often avoid conflict. But conflict is a powerful motor for those who feel conflicted or at odds with other attendees, and thus it must be addressed.

Tools to address conflict will be found in books and programs that foster conflict resolution. Compromise is the goal, but first each side must understand the other before they can find middle ground. Research has also shown that it is critical that church leaders go slow when introducing change until compromise has been accomplished. (I have written on the six steps of church compromise and how going too fast with new ideas usually dooms creative ideas; see *Staying Power: Why People Leave the Church Over Change* [Abingdon Press, 2003].)

Trend-orientated forces defined. This force occurs when some congregants observe a new “trend” evolving and which appears to be working in other churches.

Change proponents often push enthusiastically and unrelentingly for popular new ideas to be implemented.

Often they do so without addressing the change forces pushing upon others (such as lifecycle or conflict-orientated forces). Trend-orientated leaders are seen as dividing the congregation and/or not sensitive to the church's unity and health.

The primary tools used to handle trend-orientated forces is to help all factions see that a popular program or strategy will only fix part of the problem, and that a successful approach must address all forces pushing for change. Fashionable programs are usually beneficial, but are perceived by lifecycle and conflict-oriented leaders as incomplete or inauthentic. Another tool is to adapt the trend to the local situation. Leaders must slowly foster compromise, show how their strategy addresses the church lifecycle, and adapt the trend to the local church context.

There are three steps in holistic change. Step one is to determine which forces are pushing for change in your church. This inaugural step means studying the above definitions, reading appropriate books and using round-table discussions to create a list of the change forces evident in your church.

Subjective ranking

The second step is to list the change forces by their relative strength. Some forces will be pushing more forcefully, while others may be present but diminutive. The ranking is subjective and thus it is important to solicit input from as many segments of the church involved as possible.

The third step is to create a collage of tools from the above lists to control change. Organization theorist Mary Jo Hatch believes that effective theories are "collages" or a patchwork of tactics. This is required because each local church is unique and the most effective strategies will be those that address all the forces present.

Many books today are focused on encouraging church change. But few actually address how to do it. Yet I have noticed that what most church leaders want is a plan to create positive change. Understanding that there are often four forces pushing for change simultaneously, discovering the relative strength of each, and then combining

tools to create a collage tactic are the first steps toward long-term and effective church change.

Dr. Bob Whitesel is an associate professor of missional leadership for Wesley Seminary at Indiana Wesleyan University, Marion, IN, an author of seven books. [www.BobWhitesel.com] and is president of the [Great Commission Research Network](#).

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